

SOCIAL PROGRESS



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SOCIAL PROGRESS

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No. 1

One Dry Spot

THE most casual observer, as he travels about the country, will have definite and positive convictions that there is a great increase in drinking and intoxication. Lives are being snuffed out by drinking drivers and homes and hearts are being broken by this supreme anti-social evil. The conviction that our country has before it a prolonged alcoholic spree is inescapable. The public press is now, in its advertising columns, carrying on the most extensive and effective wet, educational program of all time. Many state governments and the federal government seem to have no real convictions but are dominated by a revenue obsession.

The inescapable obligation is forced upon the Christian people of our land to do something about it. Our temptation is to look for some great prophet of God to "Do some great thing." Much as we would welcome some such manifestation of the miraculous, we can scarcely expect God to get us out of the distressing situation into which we have blundered.

There does not seem to be any valid reason for having any interest, at the present time, in promoting a program to enact a prohibition amendment to the Constitution. Dry amendments under the management of wet governments are worse than no legislation.

We may reasonably expect political conditions to grow worse for some time as wetness is now a political asset and liquor is a great political paymaster.

It seems a bit trite to say that the primary responsibility of the church is to cultivate an adequate educational program. The church is responsible not only for such a program in the church, but it is responsible for the promotion of the conviction in the public mind that we must have such a program in all of our educational institutions. If the Christian people develop a burning conviction that such a program is desirable in all public schools we will have that program. No commonplace, platitudinarian education will ever fire the minds of youth. The teaching must be as outstanding in its efficiency as is the evil that it combats. This is a great day for a passionate program produced by cultivated and Christianized thinking. Christian teachers must take the latest scientific facts, interpret them in the light of the Gospel, saturate them with the dynamic of the Christian religion and write them upon the minds and hearts of the coming generation.

We must also produce a fine type of Christian, civic conscience. It is not enough that a follower of Jesus shall live like a Christian gentleman—he must live like a Christian citizen. As a Christian citizen, he must recognize that in a very vital way he is his brother's keeper. There is no such thing as Christian aloofness from any situation that affects the social well-being of other humans.

It seems clear that the only effective temperance program that can be promoted at the present time is that of local option. We must begin where we live to make one dry spot and by an evolutionary process enlarge the domain of forward looking legislation. There does not seem to be grounds for any reasonable doubt but that most communities would prefer to be dry and decent. The great congested communities are more likely to be the sources of social degeneration. The decent communities are not so vocal but they are more numerous. We consecrated, Christian citizens must furnish the leadership for this program. With local option must go drastic legislation. Liquor carrying trucks must be confiscated, properties used illegally padlocked, jail sentences made mandatory, and the illegal business made to cost more than it pays. May many thousand Christian citizens become crusaders for "One Dry Spot."—J. A. S.

The Christian Dynamic and World Recovery

BY J. A. STEVENSON*

FOR nineteen hundred years, the church has been teaching the fatherhood of God and the brotherhood of man, and today the world smells with blood and is darkened by hatred. Not only is there hatred but there is organized hatred, and the mark of money, of beast, and of blood is upon the international relationships of the world. This situation has been rendered acute by the after effects of the world war. Even the world is not big enough to sow to the wind and escape reaping the whirlwind.

This is no day for the shallow optimism that the ills of man are but growing pains, that there is nothing fundamentally wrong with the human race. On the other hand, this is no day for the Christian to yield to prevailing pessimism, to the spirit of defeatism, and to the hopeless materialistic philosophy of despair. This is a day for diligent searching for the causes of this disturbing world condition and for adequate cures. A ready reason is to be found in the very apparent sinfulness of the human heart. It is as true today as in the time of Jesus, that men love darkness rather than the light. Every sensible, discerning man must believe that any philosophy, plan, or program that does not take this fact into consideration is doomed to inevitable defeat.

But this answer does not express all of the truth. It is too glib, too easy, too superficial. We are tempted to accept it as the entire truth because it relieves us from personal responsibility. We need to look for reasons that will not so readily commend themselves to our comfort and sense of irresponsibility. A Christian cannot ask, "Am I my brother's keeper" because he knows that he is. Perhaps the church has failed to make a greater impact upon the world because it has not deserved to succeed. The world is not more Christian because the church has been less Christian. We have recommended the Gospel but we have not

* Editor.

been radiantly persuasive nor sacrificially exemplary. We have spent too much time in acrimonious theological dispute while the world has been bled white by war and economic injustice.

It is so much easier to be a theologian than to be a Christian that the Church has not been able to resist the easy way of escape from social, political, and economic responsibilities.

We humans are such natural born bargain hunters that we have permitted the profit motive to dominate our religious experiences. We have sought to secure all possible individualistic benefits of the Gospel and have been terribly indifferent to our social responsibilities. There has been more enthusiasm about the fatherhood of God than about the brotherhood of man. Some devout, professing Christians have been greatly disturbed by even the mention of social implications that are inherent in the Gospel. There is no such thing as a social Gospel and an individualistic Gospel, but there is one Gospel of Christ that is fundamentally both social and individualistic. So vital are both of these elements that no ecclesiastical surgeon can dissect them and not induce death.

Therefore, today, we have no zeal for any social program that is not driven by the dynamic of the Gospel nor have we any faith in a religious experience that does not seek expression in social activities. The only method of creating a redeemed society is by way of redeemed individuals. We know that it is possible to deal with social ills by means of social service, but we know also that only God through his Gospel can deal with the sin of the world. There are certain great outstanding challenges today for Christian social service.

The Church that is to live, grow strong, and serve must care for the childhood of the land. Jesus made this clear when He took the little children in his arms. The Church must reproduce herself if she is to endure. The medical fraternity has set the Church a fine example by her development of preventative medical treatment. Christians must stand for the freest and fullest development of the child and therefore must enthusiastically support the Child Labor Amendment. We dare not stand by in silence while the God of unfeeling commercialism curses the bodies of the children of our land with long hours of toil. Let us not be deterred by straw men, manufactured by malefactors of power,

for the purpose of defeating this necessary amendment.

Our industries cannot today find employment for the adults of our country. It will be an abiding shame if we permit opportunities to labor to be denied to adults and at the same time permit the burdens of industry to be laid upon the helpless children of the under privileged. Not only should the Church strive to free childhood from toil but should be everlastingly energetic in providing playgrounds, helpful clubs and adequate leadership for leisure hours. There are sections in many of our great cities in which a child is virtually doomed to the juvenile court because Christian churches of wealth have not cared for God's little ones.

We must protect the children of our land from the unclean screen. Of what avail will it be to fill the mind of the child on the Sabbath with a wholesome Christian message if we permit a degenerated business concern to fill his mind during the week with filth. We quarantine against contagious diseases; we are under divine obligations to quarantine against the painted strumpets and nauseating morons of the screen. The pressure of public opinion has had a good effect. Let that pressure be increased. The Church must never rest until blind-buying and block-booking are eliminated. We must encourage in every way the production and support of clean entertainment and must grow in our Christian homes and in our churches a new generation that will understand what Jesus meant when He said, "Blessed are the pure in heart" and that will appreciate the beauty of holiness.

An especially challenging situation faces the Church today in the fact that with the repeal of the Eighteenth Amendment, the liquor forces are again entrenched behind favorable laws and have floating over them the insignia of protection and approval of our country. The Church must pit her supreme power against this supreme, anti-social evil. The Church must come into this conflict with clean hands or to use another figure, with a non-alcoholic breath. This is the day for a new declaration on the part of the Church that total abstinence is the only principle that is consistent with the highest type of Christian living. This principle is clear because of the very apparent dangers with which intoxicating liquor threatens the human personality and because of the principle expressed in the apostolic determina-

tion, "If meat make my brother to offend, I will eat no meat while the world stands." That declaration is a social Gibraltar. There must also be total abstinence from any economic complicity in the business. The man who drives a car while under the influence of liquor is a potential murderer, and no man who is in any measure responsible for his condition can wash the stain of blood from his hands if a fatality occurs.

There must be a driving educational campaign, not only to saturate the mind of American youth with the scientific facts about alcohol but also to develop Christian personal and social attitudes. There must be intelligent organization of temperance forces and strategy that will give youth an opportunity to engage in a great crusade against a great enemy. The youth must be taught to hate and to hit this enemy of the Kingdom.

Unfortunately our federal government evinces more passion for revenue than for righteousness and the nation must be convinced that the liquor traffic is fundamentally uneconomic, that it is a blood sucking parasite upon all legitimate business. The virus of economic degeneration is in every bottle of liquor. This educational program must result in a local option program. We must meet this problem in the localities in which we live. A national prohibition amendment would be of no practical advantage now; it would be drowned in Washington.

Above all things, this is a day for courage. Once before we broke the strangle hold of the brewers and again we can do it. We must go forth in the faith that no great anti-social evil can live permanently in the light of the Gospel of Jesus Christ.

The final anti-social challenge to the Christian church is to be found in the habit of international warfare. The din of war has never been able to still the Master's voice, "Blessed are the peacemakers." Not the peace wishers or the peace prayers. Our government, with 42 other nations has signed the Paris Pact and renounced war as a method of deciding our international difficulties. Unfortunately, these same nations, including our own, signed this pact with one hand and with the other hand built unprecedented war machines.

The governments have written peace upon paper; the Christian church must write it into the minds and hearts of humanity. Thank God the Christian church has moved progressively against war.

It has moved slowly but it has moved. There is a great change since St. Bernard said, "The Christian glories in the death of the infidel because he knows that Christ is thus glorified" and Anselm said, "Our men returning in victory and bearing many heads upon spikes furnished a joyful spectacle for the people of God." Now is the time for the church to promote an unparalleled crusade in behalf of the peace of the world. It is not enough that we shall be peaceable or that we shall pass resolutions. The church must give herself to the production of Christian statesmen, to loving God with her mind by which she shall discover the causes and cures of war. It will be useless to treat symptoms and not treat the sources of international madness. There are economic causes for war and until we can substitute the Sermon on the Mount for the Law of the Jungle we may expect war.

The supreme task of the Church is to disarm the mind of the world and setting it to work in the building of a Christian civilization. Let us be done talking about the inevitability of war and talk about the inevitability of peace in the Kingdom of our Christ.

Today we hear the whole creation groaning, waiting for the manifestation of the children of God. God forbid that we shall be heedless of that cry and of the call of our Christ. Shall we not open anew our hearts to the moving power of the Spirit of God, labor with a new sense of urgency and opportunity that shall lead us to incandescent preaching, sacrificial, constructive Christian living, apostolic faith in the power of the Gospel and a mastering gratitude that God has called us to such a time and opportunity as this?

"Only Abstinence Can Make Us Safe"

Dr. Richard Cabot, professor of medicine at Harvard, is quoted as saying:

"The excessive drinker doesn't usually drive when he or she is drunk. Moderation is thus more dangerous than excessive drinking as a cause of automobile accidents.

"There is no hope, therefore, of decreasing motor accidents by working for moderation in the use of alcohol. Only abstinence can make us safe."—*American Issue*.

Presbyterianism and Social Welfare

BY JOSEPH A. VANCE*

THE Gospel of our Lord Jesus Christ is "good news" for a lost social order as well as for the lost individual; and both of them must not only work out their salvation "with fear and trembling," but together. The redemption of the social order is the result of a generation of the redeemed coming under the control in their social relations, of the Spirit of Jesus.

That these two cannot be divorced from each other is something which the Presbyterian Church is attempting to keep in mind, and is ever attempting to teach the would-be perpetuators of a civilization, baptized all too hastily by the name "Christian."

No civilization that is ruled by the greed of gain and exploits the "under-dog" to satisfy the greed can be called "Christian." No man who is content with piling up personal wealth to indulge himself in "purple and fine linen" and faring sumptuously every day, while a diseased beggar lies unhelped and starving at his gate, has the right to call himself a disciple of the Jesus who told that story of the Rich Man and Lazarus.

Our progress here depends on the quickening by that same regenerating Spirit of God who alone can give the individual Christian discipleship in the New Birth. It must all begin with the Evangelism that brings men to Jesus; but it must not stop here. It must move steadily forward in the application of the teachings of Jesus to all human relationships. "If any man have not the Spirit of Christ, he is none of his" must carry through in how the disciple of Christ uses power, and wealth of every kind, as well as in how he acquires it.

This is the problem which our great Presbyterian Church is attempting to carry forward in our deliverances on social and industrial relations. It is no easy task to keep the emphasis where it belongs, and to keep our eyes fastened on Jesus, and not on human rulers and legislative assemblies, as both the *author* of our faith, in the redemption of the individual and the *finisher* of our faith, in leading these grouped individuals, under the spell

* Moderator of the Presbyterian Church, Detroit, Michigan.

of his "Golden Rule," to bring in the Kingdom of Heaven.

One of the reporters wrote up the last General Assembly under the title of "Stalwart Presbyterians"; and his idea was that we Presbyterians may not press forward very rapidly, but we are ever pressing forward, and *hold on to the ground that we have won*. It is to be hoped that we deserve the word. Study this report of Dr. Barnes and his Committee; study the deliverances of past assemblies, from those of 1920 for sharing in industry's burdens of accident, disease and death; to those of 1932 and 1933 for the right of collective bargaining, free speech and free assembly, and the resolutions of this year, at Cincinnati to work as well as pray for the abolition of unemployment, and insurance against the social hazards of sickness and old age;—study these, and you see the old Presbyterian Church not only sounding the cry of the Evangelist on the Court House Plaza and in the Pearl Street Market to the individual, but rallying her two millions of followers around the world to find their full salvation in setting up a social and industrial order worthy of the name "Christian."

GENERAL ASSEMBLY—1935

Report of the Standing Committee on Social Welfare

The Report of the Standing Committee on Social Welfare as adopted by the General Assembly of 1935 constitutes the most recent statement of the ideals, policy, and program of the Presbyterian Church, U.S.A., with respect to the vital social issues confronting us today.

If these ideals are to become effective in social action, the membership of the church must have a more general understanding of the purpose and social implications of these pronouncements. To facilitate discussion from the pulpit and in forum groups, the actions of General Assembly—1935 are printed in this issue.

In accordance with the direction of Assembly a comprehensive review of the social deliverances of Assembly for the past twenty-five years will be available in pamphlet form after November 1, 1935.

Race Relations and the Church

BY ROY WILKINS*

ALTHOUGH all agencies and institutions concerned with the welfare of the people have a duty, in a country with our ideals of government and our mixture of races and nationalities, to concern themselves with proper and just relations between races, none is so directly charged with this duty as the Christian church. Its articles of faith, its very charter of existence, force this responsibility upon it.

For decades our American Negro population has looked with amused skepticism, more often than not tinged with bitterness, upon the money and zeal with which the church has carried to foreign lands—to the supposed “heathen”—the basic doctrine of the fatherhood of God and the brotherhood of man. All the while here at home, under its nose, indeed, often in its very pews, intolerance, passion, prejudice, bigotry and hatred have flourished like the green bay tree. It is difficult to classify all the headings under which Negroes believe the church has failed to assume its full responsibility as an instrument for achieving social justice. The first which comes to mind is lynching.

Not many years ago it was an ordinary occurrence for pulpits in and out of the South to ignore lynchings. It is reported that in the little town of Maryville, Mo., where a mob in January, 1931, burned alive a man accused of murdering a school teacher, using the little one-room schoolhouse as a pyre, not only was not a minister's voice in Maryville raised in protest, but a delegation of the town's leading citizens, including the president of the bank, drove 100 miles to Kansas City, Mo., to entreat Dr. Burris A. Jenkins of the Linwood Community Church not to preach a protest sermon as he had announced he would do!

There has been some change for the better here and there and the great denominational leadership groups have evidenced sincere desire to attack this evil, but the rank and file remains much the same. To their credit it may be said that southern white

* Assistant Secretary, National Association for the Advancement of Colored People, New York.

church bodies have mobilized opinion again lynching, indeed, they have taken the lead in this activity, and recently gave endorsement to the move for enactment of a federal anti-lynching bill. The women's church organizations have been especially active. And yet, even if all this be considered, there is much yet to be done, for the religion of Jesus Christ is one of action, not solely of pronouncements. According to the public press, a minister in New York City publicly applauded the double lynching in San Jose, Calif., in November, 1933, and commended the late Governor James Rolph's promise of pardon to the lynchers if any were arrested.

Possibly second on the list of grievances is the failure of the church to stand for equality of opportunity in matters not purely social, such as employment, the ballot, health and education. There is some question as to how far a minister of a congregation of employers could go in actually securing for competent Negroes a chance to enter and advance in commercial enterprises. The minister in that instance is toying with his own security. But he can enunciate these truths; he can dare to mention them. Perhaps under his voice is one who might be influenced to give Negroes a chance at doing something else than running elevators or mopping floors.

Shall a church live in a democracy and remain silent while a section of the population is disfranchised on the basis of color? Is it possible to build a Christian commonwealth in that manner? Is the health of one out of ten persons no concern to those who profess to look after the minds, bodies and spirits of men? Are a people to be condemned forever to slums because they happen to be of a different hue? Shall a man never be able to buy a home in a decent section of the city where the ordinary conveniences that every taxpayer purchases are to be had and where there are light, air, trees, flowers and grass for his family, just because the other persons of his same economic station in the neighborhood are white? A scant five years ago a Christian association threatened to discharge one of its colored secretaries who dared live in the new home of a colored family that in turn had dared to purchase it in a so-called "white" neighborhood!

In the matter of education the church is less to be indicted than upon other counts, for it took the lead in establishing schools for

Negroes just after emancipation. It has built some of the foremost institutions of learning and some, not so large, which are nevertheless important and most helpful in carrying learning to those not able to travel afar to secure it. There is arising some question now as to whether the type of education fostered by the church schools is of as much benefit to twentieth century Negroes as it was to the unlettered freedmen. That is a topic which deserves separate treatment. It is with public education, provided out of tax funds, that most Negroes are concerned. They look to the church for aid in preventing the establishment of separate (and always unequal) schools where they do not now exist and in securing an equitable distribution of school funds where separate schools are established by law. They insist upon identical educational facilities and equal salaries for teachers required to meet the same qualifications.

This question of schools has risen lately to plague the church. The Protestant daily vacation Bible schools have furnished some of the clashes. In several communities the whites have thought it would be "nice" for the Negro children to have their own schools "all to themselves," where they could be "happy." Protestant universities in the North have knuckled to prejudice. The evidence seems to be incontrovertible that the Baptist University of Chicago has devised an elaborate scheme to shunt its Negro medical students to clinical work apart from the other students and away from the campus; that the Methodist Northwestern University bolts its dormitory doors to Negro students and enforces other unchristian restrictions; that the Catholics have not been without fault, a Negro face not being seen in the classrooms of famed Notre Dame or in New York's Fordham University. Just two years ago Chicago was disturbed because a Negro Catholic child was barred from the parish parochial school and neither priest, nun, bishop or archbishop would say a word in explanation, apology or condemnation.

Within the church itself discrimination between worshippers of different hue has arisen and been decided in a manner decidedly un-Christlike. Only a few years ago a minister came from somewhere in Texas to minister to the needs of a church in Brooklyn, N. Y. Some of the oldest members of the church were colored people whose families had lived in Brooklyn, no doubt, long be-

fore the pastor's people had lived in Texas. And yet, upon his first sermon in his new charge the minister spoke bluntly, telling his congregation that colored people could not worship in his church and that they would have to go elsewhere to praise God.

The church has not been unaware of its hypocrisy in the field of race relations and has initiated programs to correct its faults. The race relations committee of the Federal Council of Churches is addressing itself not only to spiritual and "goodwill" projects, but to the difficult task of securing economic justice for Negroes. The Methodist Episcopal Church has voted never to hold its quadrennial general conference in a city where its colored and white delegates could not receive identical accommodations in hotels and restaurants. Several other organizations have made similar rulings. Y.W. and Y.M.C.A. groups—the former more firmly than the latter—have taken forthright positions in many instances and doubtless will do better in the future. There is some evidence that young southern white church people are determined to approach the problem with inquiring honesty and courage rather than with tradition and suspicion. The "Epworth Highroad," organ of the Epworth League of the M. E. Church, South, has been carrying articles and editorials far in advance of the usual southern attitude.

Fortunately the church has progressed past the stage where it felt tea and cakes after a committee meeting satisfied its obligation to its darker brothers. Likewise there is growing the feeling that a mere exchange of pulpits and choirs once a year (a helpful forward step at the time of its inauguration) is not a sufficient discharge of duty. The Negro pastor who went to a great Baptist church in Atlanta and forthwith discontinued the practice of "reserved seats" for whites who cared to come and worship, and the white pastor in Detroit who promptly resigned his comfortable charge when the board of trustees refused to subscribe to his belief that Negroes who wished to join the church should be received on the same basis as others both have an idea of what is required if the church is really to function as an agency of the Christian religion. For governments may plead expediency, the commercial world may plead profits, but the responsibility of the church is clear: if it is truly the earthly machinery of Him who

(Continued on page 23)

Report of the Standing Committee on Social Welfare

*Adopted by the 147th General Assembly,
Presbyterian Church, U.S.A.,
May 28, 1935*

I. Preamble.

There is one Gospel of Christ. It cannot be reduced to an equation of evangelism plus social gospel, considering the two as separate; each fails if it stands alone. Love for God and love for man cannot bring salvation for the individual or society if they are divorced. The tendency to make such a separation has misrepresented the gospel and impoverished the Church.

The redemptive power of the Cross is as indispensable to social salvation as to individual salvation. Love, sacrificing itself for the sin and suffering of mankind, has been the saving power for men and society. All real social progress has been bought by that price. Without it, education and external changes in society are futile.

It is, therefore, with the weapon of humble, penitent, suffering love that the Church of Christ must fight the injustices and immoralities which debase men and blaspheme God. Relying on its power, the Church must work for changes in society which will tend to induce and encourage the highest and best in men. Social change does not eventuate inevitably in a better world and better men, but it may clear the ground. Social control has not made men temperate nor moral nor just, but it has been conducive to more Christian standards.

It is in the light of these convictions that your Standing Committee on Social Welfare submits the following pronouncements and recommendations.

II. Reports.

Your Committee would call particular attention to the report of the Committee on Social and Industrial Relations of the Board of National Missions (See White Book, pages 85-88) and the report of the Committee on Social Education of the Board of Christian Education, and the report of the Lord's Day Alliance, which are presented to the General Assembly with certain minor amendments through this committee. We would express our sincere appreciation of the spirit, judgment, unfailing fidelity, generous cooperation and constructive leadership of the secretaries, Dr. John McDowell, Dr. Joseph A. Stevenson and Dr. H. L. Bowlby.

III. The Times and Its Problems.

We call to the attention of the General Assembly the serious issues which confront society today and challenge every thoughtful citizen and true Christian. General unemployment, industrial conflicts, work and relief doles, the social and economic disenfranchisement of youth, widespread foreclosures and evictions threaten the destruction of human values, family stability, and Christian brotherhood. In this time of confused

thinking, social readjustment and economic reconstruction, we call upon all ministers and churches to undertake serious and prayerful consideration of these problems and the assumption of that kind of leadership, locally and nationally, which is appropriate to the Church. We must prove and display our faith in love, justice and sacrifice. We must stand firmly against every form of human exploitation. We call upon our pastors and laymen to investigate diligently the causes and facts in local industrial conflicts, and to participate actively, patiently and in the full spirit of Christ in struggles for justice and democratic freedom.

IV. *Some Principles.*

In this day when old, intrenched evils are still present and new evils threaten society, we urge upon all ministers and laymen a new dedication to the following principles:

1. The gospel of human rights must be matched with the proclamation of the gospel of human duties. In every relationship, the Church must proclaim fearlessly the duties which men owe their fellows as well as the rights for which they demand security.

2. Privilege of every sort, birth, education, position or wealth carries with it a proportionate obligation to serve the common welfare.

3. All character building agencies and programs in the life of the community must be safeguarded and human values conserved for the common good.

4. The acknowledged failure of all proposed substitutes for religion as a cure for our individual, national and international ills.

5. The growing consciousness that if peace, stability, security and progress are to be insured, society as well

as the individual must have a change of heart.

6. The insistent demand that the Church must stand for a social order in which there shall be no locked doors between groups.

7. The direct responsibility of the Church to provide a spiritual leadership for the corporate as well as the individual life of the modern world.

V. *Commendations.*

We commend heartily such social progress as has been made during the past year in the beginning of a needed, far reaching program of temperance education by our Board of Christian Education; the diligence of the Federal Government in bringing to justice those engaged in the illegal traffic in narcotics and toward stamping out the crime against the home of kidnaping; the advances made by the motion picture industry in presenting a larger proportion of motion pictures which provide a worthy and true portrayal of life. This is not to say that all evils have been eradicated, but we rejoice to express our commendation of those who have been responsible for this progress and our support of those movements which seek the further elimination of social evils and the effective promotion of social good.

VI. *Reaffirmations.*

We recommend that the Presbyterian Church in the U. S. A. reaffirm its previous deliverances concerning Social Welfare, notable among which are the following:

1. For the assumption by industry of the burdens entailed by industrial accidents, disease and death, and for the training of injured workers for continued production and self-support. (General Assembly Minutes for 1920.)

2. For the right of both employers and employes to unite in organizations of their own choosing and to bargain collectively for their own best interests. (General Assembly Minutes for 1933.)

3. For a worthy and just return to every man according to his contribution to the common welfare, and for a social order in which no man shall live on the fruits of another man's labor and no man shall be denied the fruits of his own labor. "The laborer is worthy of his hire." Worthiness of return for honest work is measured today, first of all, by the standard of "a living wage," by which is meant a wage adequate to maintain the worker and his family in health and honor, and to enable him to dispense with the subsidiary earnings of his children up to the age of sixteen. (General Assembly Minutes for 1920.)

4. For practical application of acknowledged Christian principles to the acquisition and use of wealth; subordination of profit to the creative and cooperative spirit; observance of such social plans and control as are involved in the economic process which operates for the common good. (Minutes of the General Assembly for 1932.)

5. For the recognition and maintenance of the rights of free speech, free assembly, and a free press as guaranteed by the Constitution; the encouragement of unfettered interchange of mind with mind, as essential to the continuing discovery of truth and the dissemination of knowledge. (General Assembly Minutes for 1932.)

6. For the inviolability of agreements, both in letter and in spirit, since good faith is the foundation of

social and industrial stability and progress. (Minutes of the General Assembly for 1920.)

The Church also declares:

1. Its unalterable purpose to work and pray not only for adequate unemployment relief but for the abolition of unemployment, so that all who are able to work shall be given opportunity for self-respecting employment in the production and distribution of useful goods.

2. In favor of social insurance against social hazards, illness and old age, and that we express our earnest hope that adequate measures may be formulated and effected by appropriate Federal and State agencies in order that provisions against these risks may be spread and the intolerable burdens now resting upon those who are least able to bear them can be speedily lightened.

3. Its obligation in this industrial crisis to find a better technique of social change in terms of moral force instead of barbaric methods of violence.

4. Its acceptance of responsibility to keep open the freedom of discussion which will enable us to solve our problems by an appeal to reason rather than might.

5. That economic insecurity is one of the most harassing features of modern life. While the Christian Church has no authorized remedy to offer in terms of technique, it is under inescapable obligation to keep the urgency of the problem constantly before the minds of the statesmen who make our laws and the leaders who control industry.

6. That the continuing evil of child labor, especially at a time when many millions of adults are unemployed, is a disgrace to our Christian civilization

and an important hindrance to recovery of social and industrial prosperity. While child labor has been partially, though perhaps only temporarily, abolished through code regulations on a national scale, its continuance and even increase in unregulated occupations or in those subject only to state and local regulations, is proof positive that we must have joint powers on the part of Federal, State and local governments to deal with this evil effectively, and each must do its proper part to achieve real success in this belated reform to which the churches, the schools and social agencies have given for many years such splendid support.

7. That the membership of the United States in the International Labor Organization offers a great opportunity for real international co-operation, of a non-political character, in one of the greatest humanitarian institutions perhaps since the foundation of Christianity itself. More nations and governments are united in this effort than in the League of Nations or any other international undertaking in history; considerably over 90 per cent of the population of the world is represented in the International Organization, and in its permanent and continuous machinery, with a permanent office in Geneva, where over 400 international officials collect data and report continuously on records in over thirty languages pertaining to uniform minimum labor standards for protective labor legislation in all countries to promote social justice, human rights, industrial peace and prosperity.

8. That there are three institutions in America which must stand for all

people, regardless of color or condition or economic position, namely the Church, the public school and the court. The Church must insist that while modern social and economic isms may be religious, Christianity is not any one of them. Christianity is a religion, and that the religion of Jesus Christ, a religion with an individual message and a social mission in terms of the Spirit and not of systems.

9. That present conditions make it imperative that the Christian ideal for society as well as the individual should be set forth in full assurance that in it alone can the wisdom and power be found which will lead to the better social order for which we all pray—the Kingdom of God.

VII. *Recommendations.*

1. That the General Assembly direct the General Council to print and distribute a summary of the actions of the last twenty-five Assemblies upon the issues of social and moral welfare.

2. That there be established, in each Synod and Presbytery, a Committee on Social Welfare, similar to those already in existence in some, to give special attention to such problems as those which come before the General Assembly's Committee on Social Welfare, and that these committees be directed to confer jointly with the Committees on Evangelism in the building of programs of action.

3. That there be other conferences similar to those held under the joint auspices of the Committee on Social and Industrial Relations of the Board of National Missions and the Social Service Committee of the Synod of New York. (The third annual con-

ference is to be held at Auburn Seminary in June.)

4. That the General Assembly direct the General Council to associate with it a Committee of Five members none of whom shall be members of the Council or of the Boards, to observe and study, in cooperation with the Administrative Committee of the Council, the work of the Committee on Social Education of the Board of Christian Education and the Committee on Social and Industrial Relations of the Board of National Missions, with a view to unifying the program and policy of these two Committees, and to report its findings to the 148th General Assembly.

5. That the Board of Christian Education be directed to extend its program of temperance education, which shall include these procedures:

(1) Such as will lead to a knowledge and acceptance of the scientifically demonstrated effects of alcohol used as a beverage, with their stern warning of potential danger to every home.

(2) Such as will dramatize to the present generation of youth, the disasters to the individual, home and community, which all history proves to be the consequence of the use of alcohol as a beverage.

(3) Such as will lead to self-determined, temperance conduct, by developing the will to test by Christian principles all conduct affecting bodily and mental health.

6. That the Board of Christian Education be directed to give wide publicity through the Boards publications and the magazines of the Church to such motion pictures as may be worthy of commendation, and that parents be encouraged to accept their responsibility for influencing

their children, both by example and control, in favor of attendance only upon motion pictures that are wholesome.

7. We look with deep concern upon the growing sentiment in favor of legalized gambling in all its forms, and the indifference of church people toward the ill effects of gambling as a social practice. We hereby call upon the members of our churches to reappraise this social problem in the light of the Gospel of Christ.

8. We urge the formation of youth discussion groups to promote understanding and appreciation of responsibility for making the community Christian by intelligent and courageous application of the principles of Jesus Christ to business, whether private or corporate; by careful attention to public affairs, whether of community, state or nation; and particularly by the selection and support of candidates for office on the basis of fitness and dependable devotion to the moral standards and social ideals of a Christian democracy.

9. We go on record as condemning the usurpation of legal procedures by unauthorized parties or organizations which some times leads to such baneful results as lynching, and appeal to our church members everywhere to respect the constituted laws and authority of our land.

10. That the General Assembly lays upon the minds and consciences of pastors, officers and Bible school teachers the duty of placing fresh emphasis upon the Bible teachings concerning the Sabbath and the Lord's Day; that it call upon instructors and leaders in all departments of church life to acquaint themselves with and impart to those whom they teach, these character building truths; that

pastors "read from their pulpits those sections of our Constitution and Discipline which state our position as a denomination on the proper observance of the Lord's Day."

11. That in accord with the action of other evangelical bodies, upon the first Sunday after Easter all services be devoted to a consideration of the claims of the Lord's Day, the practice of Sabbath observance and regular attendance upon divine worship, and that on that day, or the Sunday following, offerings be taken for the Lord's Day Alliance of the United States, to aid it as the General Assembly's representative in this department of service so necessary for the protection of the Christian Sabbath against invading organized forces.

12. That the General Assembly requests the Lord's Day Alliance to appeal to the National Radio Corporations and Companies to join in initiating and leading a movement to eliminate all Sunday business advertising broadcasts and other objectionable features which have become increasingly annoying to radio audiences, and thereby help to keep the radio programs in accord with the spirit of the day.

13. With reference to the Overture from the Presbytery of Minneapolis, requesting the General Assembly to instruct its representatives on the Federal Council of Churches of Christ in America, along with the Board of Christian Education, to initiate a movement, national in scope, in the interests of uniform legislation dealing with the observance of one day of rest and spiritual development, free from commercial amusements, we recommend that no action be taken, and that ministers and churches be encouraged to cooperate with the

Lord's Day Alliance to this end, and to undertake definite activities on behalf of a better observance of the Lord's Day.

14. We recommend an increasingly definite educational campaign toward: Organized resistance to war; opposition to the private manufacture of war munitions; to compulsory military training in schools and colleges; and to all selfish nationalism, racial exclusiveness and trade imperialism which tend irresistibly toward international war. We also reaffirm and call special attention to the resolutions against war and militarism adopted by the 146th General Assembly.

15. That this General Assembly directs that the Board of Christian Education be made responsible for a program of education for peace, which shall include the following items:

(1) The preparation of adequate material for every age-group—this to be an integral part of the total educational program of the Church.

(2) The preparation and distribution, in cooperation with other agencies, of an adequate literature for general reading, study, and worship.

(3) Hearty support of the Christian Youth Movement in pursuing the ideal embodied in its slogan "Christian Youth Building a New World."

(4) The encouragement of our colleges in offering courses which deal with the causes of war and the promotion of peace.

(5) The encouragement of organizations in every individual church, or local group of churches, for expressing the mind of the Church toward new social situations and problems as they arise.

16. We would remind our churches that the economic and social problems which perplex and torment the nation today are not confined to our cities and great industrial centers. These burning questions affect no less the men and women who live upon the farms and who till the soil. We believe that the reinvigoration of rural communities with spiritual life and social passion is one of the imperative needs of the times. We urge, therefore, that our rural pastors and

leaders recognize their responsibility for bringing the ethic and spirit of Christ to bear upon the economic and social problems faced by our American farmers and study to use every opportunity for making the Church an increasing force for improving the spiritual, economic and social life of these people.

STANDING COMMITTEE ON
SOCIAL WELFARE.

GEORGE EMERSON BARNES,
Chairman.

New Materials

"The Will to Peace"—A Service of Worship and Remembrance. For use on Armistice Sunday. This service has for its theme "Blessed are the Peacemakers." Peace, a hard-won achievement; peace, as Isaiah says, the effect of justice and righteousness. The service includes prayers, hymns, and responsive readings. A copy should, therefore, be in the hands of each worshiper. Price: single copy 2 cents; in quantities of 12 or more, 1 cent a copy.

"The Junior and the Problem of Temperance." This unit appeared originally in October, 1934, as a part of the Westminster Departmental Graded Materials. It is issued in its present form to meet the continued demand for a study of the alcohol problem suitable for use with Junior boys and girls. Each lesson is arranged in two periods. The additional materials offer valuable suggestions for the enrichment and variation to leaders of groups meeting for one period only. Price: Teacher's edition 20 cents; pupil's edition 15 cents.

Order from your nearest Sales Agency

Temperance and Total Abstinence

To the Editor of the Courier-Journal:

TEMPERANCE in the sense of moderation has been the theme of so many communications to the public press recently that I think it appropriate to call attention to the fact that as regards habit-forming drugs and drinks and other harmful things temperance has been held by many of the world's greatest religious and educational leaders to mean, no moderation, but total abstinence. I make these observations, not as a prohibitionist, for prohibition is a problem of government dealing with the intoxicating liquor traffic, and temperance is a problem of personal ethics dealing with one's voluntary choice of a way of life, and clear thinking requires that we keep these two problems separate and distinct. I make these observations as a father and as the head of an educational institution deeply concerned with the voluntary choices that young people are making in the matter of sobriety and kindred matters. My hope is that young people who may read these lines without prejudice or self interest may understand that in the fields of conduct I have mentioned there is much more to be said in favor of total abstinence as the expression of a temperate spirit than can be said in favor of moderate indulgence.

I should like the Repeal and Regulation League to answer two questions:

(1) Should I as a father encourage my two daughters who do not drink intoxicating liquor to drink moderately?

(2) Should I as the head of a church-related college whose historic policy has been the ideal of total abstinence as regards intoxicating liquor, encourage the students to drink moderately?

In each case, I would like to be informed what authorities sustain the position that moderate use by young people of a habit-forming narcotic drug like alcohol is a wise way of life. In each case, I would like to know what harm has ever been done by a father or teacher who advised total abstinence or by a child or student who voluntarily followed that advice. These answers will apply to thousands of fathers and mothers and hundreds of teachers who

are shocked by the open advocacy of a moderate use of intoxicating liquor by minors and can multiply from their own knowledge the examples of harm done by those who began as moderate users of intoxicating liquor.

In this discussion, we must remember that we are not talking about prohibition but about the voluntary choice of an ideal of personal conduct. In the old days not even the liquor traffic itself dared to advise minors to drink liquor, and the law explicitly forbade it. Now we have organized efforts by persons not directly connected with the liquor traffic aiming to popularize a moderate use of such liquor. There never was a more convincing example of how skillful advertising and propaganda can mislead the public mind. The tragic record of young life ruined by alcohol will have to be written in larger letters before the folly of moderation and the wisdom of total abstinence in the field of intoxicating liquor will be again understood.

Meanwhile, I think each person who writes or speaks about this great moral issue must accept a moral responsibility for those who follow the ideal he espouses. I can cheerfully accept the responsibility for the young people who choose the way of total abstinence. They will not cause any harm, and not being morons, they do not require alcoholic stimulation in order to enjoy life. But who is so bold, so thoughtless or so ignorant of the long past as to accept responsibility for the thousands of young people who are being urged today to drink moderately of intoxicating liquor?

Every father and mother, teacher and minister, in our State should think clearly about this matter. Untold harm is being done by clever writers and speakers who invite youth to drink in moderation. They ignore the common sense principle of life that in the use of drugs or drinks that are habit-forming and potentially dangerous, true temperance is not in moderation but in abstinence. They ignore also the Christian philosophy of life that if drink cause my brother to offend, I will not drink. These principles must be reaffirmed and republished. Young people are entitled to know the whole truth of what intoxicating liquor has done throughout human history. To confuse their minds about a fundamental moral choice as if nothing more were involved than graceful drinking at a social party is not far from criminal stupidity. The moral foundations of our country are shaken when moral

choices are interpreted as problems of moderate use and social expediency.

—Charles J. Turck,
President Centre College,
Danville, Ky.

Note: This letter appeared in the Courier-Journal of August 11, 1935, and is reprinted with permission of the author.

Religious Training and Divorce

The significance of religious training in preventing divorce is summarized as follows:

“It is of no slight importance that families in which the members are faithful to their religious duties show a much smaller, in fact, almost negligible percentage of divorce. Homes whose domestic ties are bound together in God are more secure than are homes established on secular motives. Young people respond to the highest thoughts of the home which they are to establish, or may be led so to respond. Their love for each other stirs up the best in them and makes them sensitive to the spiritual appeal. If the minister presents the help of religion to their venture with the earnest wish to build up the life of the two whom he is to unite he will not only help to safeguard the marriage but will also be building the true household of God on earth.”—*From the Federal Council's report, "Appeal to Clergy to Safeguard Marriages," a 9,000 word document available for twenty cents from the Federal Council of Churches, 105 East 22d Street, New York.*

Race Relations and the Church

(Continued from page 13)

said that all the law and the prophets should be built upon the two commandments, “Thou shalt love the Lord thy God . . . thou shalt love thy neighbor as thyself,” then there can be no compromise with passion, prejudice, expediency, and bigotry. Of temporal power the church has plenty—more than enough; it is only upon this uncompromising espousal of the cornerstone of its tenets that it can build the enduring spiritual power without which it cannot survive as a real force among men.

A Way of Life

BY MURIEL LESTER

TO RESIST war is not enough. Underneath the war-system is exploitation with implications we often ignore. "If you have more than you need, while others have less than they need, you are a thief." This is the pronouncement of Mr. Gandhi which has turned many a weary-spirited millionaire into a highly vitalized, useful servant of the half starved masses of India.

Almost identical was the pronouncement of the Christian saint a thousand years ago. "If you possess superfluities, while your brethren lack necessities, you are possessing the goods of others and are therefore stealing."

A growing number of people today are refusing to take the privileges they have inherited, the big incomes they are earning, the luxuries served to them. They are ashamed to profit by the present old fashioned chaotic "system."

They think they have a right to the satisfaction of their needs, physical and cultural, but beyond that their property is not really theirs at all. According to the law of the land it belongs to them. According to the law of God it belongs to the people who need it,—God's other children.

It's rather a lark working out all these common sense ideas, even in the midst of a distraught and distressing world.

It sometimes means losing your friends or your vote, your reputation, your job or your freedom. But it's always great fun.

Groups in different parts of the world have banded together to live out a certain sort of life which makes them fit not only to build the Kingdom of Heaven here and now but to meet any crisis that comes. In Japan, London, and across the United States of America, they are working out sets of rules or ways of life, disciplines or codes, that may be relied upon to produce the sort of character required for the task. In comradeship like that of a team they can keep up the discipline better than as isolated units.

One group, for the last ten years, have used the following as a guiding program:—

I Physical

You must keep at the top of your form, ready for anything. It is rather an insult to God to make it appear that He is such a bad engineer as to be continually turning out machines that don't work. Poise, endurance, strength, the serenity that comes from the open-air life,—all these things characterized Jesus.

That person who from earliest days has realized that God created body, mind and spirit, learns to look at life creatively. He finds problems solvable, even sex problems. He expects to enjoy the heritage of fullness,—abundance of life, whatever path he may choose; all his creative facilities are being given full play whether married or unmarried; he finds freedom because the truth makes one free and God is truth. To let the spirit of God rule one's life eventually brings complete, real fulfillment.

Each day new energy is being continually generated. It can be expended in producing a family, composing a symphony, organizing a fellowship, helping in an election, standing in the picket line, making friends with people of other races or exposing the war racket.

II Economic

"If we possess superfluities while our brethren lack necessities, we are possessing the goods of others and are therefore stealing."

The more we like candy, smokes and cakes, the more potent reminders they become, when we refuse to take them, of our unemployed friends and of the undernourished millions in the Orient. It does not rob one of energy.

There is a plentitude in the world of all good things; enough raw materials for food, fuel and clothing to satisfy the needs of every inhabitant of the globe. But we cannot enjoy too much cake while others have no bread.

III Social

We will break down barriers of color, nation and class. If you and I love God with all our hearts and all our minds and all our wills, we will not leave the building of His Kingdom to isolated efforts here and there. We will work together with other people in organized social pressures to resist war with an effective political program, to distribute goods according to a sound economic plan,

to share our opportunity of abundant living with those of other races through the transformation of social habits, to make of marriage a creative, joyous partnership by equipping men and women with the facts and standards they need, to spread "the glory of the lighted mind" through schools, universities, churches and newspapers.

IV International

We will count no man our enemy. We will refuse to learn to kill. God made of one blood all nations under heaven.

The ordinary people in each country have good will towards the ordinary people of other countries, unless there has been an actual manufacture of hate, prejudice and fear through fabricated atrocity stories or propaganda undertaken by those businesses that increase their profits by war-scares.

We will stop praying the Lord's Prayer until we can see the inclusiveness involved in the two words "Our Father." Holiness means health, wholeness and completeness. We cannot have holiness toward God, unless we have it towards all his children too. If your prayer is persistent, so also will your action be.—*Reprinted with permission.*

ARMISTICE SUNDAY—1935

Armistice Sunday, 1935, should be a day of solemn dedication to the cause of peace. "The Will to Peace," a Service of Worship and Remembrance, for use on Armistice Sunday will be ready on October 1 and may be ordered from any Sales Agency. (See page 32.)

"Social Progress" for November will bring to you peace articles and the 1935 Armistice Day Message* of the Federal Council, dealing with the present tense situation and the relation of the Church to it. The speaker of the day will find in these, as well as in the declarations of Assembly 1935 published in this issue, rich suggestion for the address.

*Additional copies of the 1935 Armistice Day Message may be obtained from the Federal Council of Churches, 105 East 22d Street, New York.

Criminology

BY ALBERT MORRIS

*A review by J. W. Claudy.**

This volume on Criminology proves, on perusal, to be both timely and interesting.

It is written in a warm and lucid style and rises well above the general level of text books, although it could be admirably adapted for text book procedure.

The subject matter indicates that the author has covered a wide range of reading and that he possesses a profound understanding and knowledge of personality. In fact, the entire volume centers around the problem of personality and the criminal. It also places great emphasis on human behavior and crime. One of the features that appeals is that it is not merely a recital of facts, but is ornate with a fine literary flavor.

The statistics are, for the most part, accurate and commanding.

The chapter on the reorientation of prisoners is particularly timely, due to the great interest that has recently developed in the realm of classification.

This book should be read by all who are interested in the problems of penology and criminal personality. Also, for class room use, the appendix contains many suggestions, topics for discussion, reports, and telling practicums. The bibliography swings over a wide orbit of correlated subjects covering the entire field of criminology.

All in all, it is a good book; an interesting book which should be helpful, not only to the beginner, but to those of us who are prone to become bogged down in the mere objective facts of criminology. Particularly good is the portion devoted to the prevention of criminal behavior, which is a field at present more or less primitive, but which is rapidly coming to the fore in the minds of all true students of the problems in the general field of Sociology.

* Supt. Rockview Farm Prison, Bellefonte, Pa. Former Director of the Department of Social Education.

The Protestant Church as a Social Institution

BY H. PAUL DOUGLASS AND EDMUND DE S. BRUNNER.
New York: Harper and Brothers, 1935. Pp. xv+ 368. \$2.50.

*Reviewed by R. Worth Frank**

Fourteen years of the most rigorous scientific investigation to which any religious institution of such magnitude has ever been subjected lie behind this book. The 48 research projects of the Institute of Social and Religious Research which have been reported in 78 volumes provide the data for this comprehensive summary of findings. Part I is an *apologia* for such a sociological study and contains, in addition, a sketch of the historical development of the Protestant Church in the United States. Part II exhibits in charts, graphs, tables and clear expository prose the structures, processes and trends of the church as a social institution. Part III sets forth and evaluates the chief conditioning factors which affect the functioning of the church. Part IV treats of "Foreshadowings" and ventures upon some prophecies about the prospects of the church and the influences which condition its future growth.

This book will be interesting and, in spots, exciting reading if read slowly. It contains a rich store of facts so correlated and presented as to throw a searching light upon both the weak and strong features of the church and its manifold ministry. The judgments and conclusions of the authors are restrained and sober, remaining well within the limits of the evidence and its probable implications. The authors' scientific temper, fair-mindedness, scrupulous respect for facts, and recognition and appreciation of the imponderable aspects of religion are notable. There is no volume extant dealing with the church as a social institution which is so factually reliable, so comprehensive in scope, and so sound in its judgments and conclusions.

Striking citations might be made at length. "In the main, churches are guilty of serious understatement as to the number of

* Prof. of Philosophy of Religion and Christian Ethics, Presbyterian Theological Seminary, Chicago.

persons within their circles of influence." "No denomination . . . can rightly be accused of shirking the burden of the city's need; nor can Protestantism as a whole." "The whole body of Protestant churches is well and proportionately distributed among all social classes and all economic levels . . . About equal proportions of Protestants will be found coming from the poor, the average and the wealthy sections." "The inactive member . . . is, in a sense, a measure of the church's failure locally." "The first grand impression emerging from a prolonged scrutiny of the phenomenon of the church is that its transcendental aspect exercises a great and persistent influence upon its institutional organization and life." "Institutionalization is inevitable, dangerous, yet manageable. Institutionalized religion may conceivably be made to serve the interests of modern society, and no less the ends apprehended and professed by religious insight."

This volume should be on every minister's required reading list for 1935-36. Its contents will, at some point, throw a revealing light upon the problems of any parish in the United States. It is fertile in suggestions and methods whereby churches and communities may study and understand the processes and trends of their collective religious life.

Dairy and Coffee Industries Suffer from Liquor's Return

The dairy business shows a substantial decrease since repeal. This is particularly notable, for milk is a food that is essential to the well-being of childhood. To quote from an article in the *Union Signal*, "While, of course, unemployment has played its part in the situation, it must be noted that the milk decline has run just about parallel with the increase in liquor consumption, beginning in 1932 when New York, probably more than any other section, began yielding to the suggestions of the repealists to break the prohibition laws."

According to the "Milk Research Council, Inc.," of New York, the sales were 37,360,000 quarts less in 1933 than in 1932, and 56,160,000 quarts less in 1934 than in 1933, and the decrease is still continuing in 1935. A survey of 29,385 families carried on under the A.A.A. in fifty-nine typical cities shows the average consumption of milk is 27 per cent below the lowest quantity considered necessary to health.

Milk, coffee and soft drinks must compete more and more with alcoholic beverages. Naturally the habit-forming drinks have the advantage and gradually supplant in large proportion the use of other beverages.—*American Issue*.

Current Films

The estimates of films here reproduced are offered in response to the action of General Assembly, 1932, requesting such a previewing service to be made available from the Department of Social Education. This selection includes recommended films only and represents approximately one-fourth of those covered by the National Film Estimate Service from which they are obtained. The estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Anna Karenina (Greta Garbo, Frederic March) (MGM) Serious, impressive screening of Tolstoy's tragic story of illicit love against colorful background of Czarist Russia. Fine cast with Garbo outstanding as unhappy wife and mother whose attempt to find happiness with lover leads to disillusionment, despair and suicide.

For A: **Fine of kind** For Y: **Very mature** For C: **No**

Annapolis Farewell (Sir Guy Standing, Tom Brown) (Para) Sincere, well acted story of Annapolis life, centered around a very wrong-headed midshipman and rare old retired Commander, with fine emphasis on best naval traditions. Patriotic, appealing, very sentimental but gripping even to theatrical climax.

For A: **Very good** For Y: **Excellent** For C: **Good if not too sad**

Csardas Princess, The (German cast) (Ufa) Merry musical comedy, in rollicking German with full English titles, about a Vienna aristocrat in love with opera singer. Amusing complications over the mesalliance, and a comic second romance keep the fun going to a happy ending. Well acted.

For A: **Good of kind** For Y: **Perhaps** For C: **No interest**

Dark Angel, The (March, Marshall, Merle Oberon) (U.A.) The well known post-war play splendidly screened. The tensely emotional theme is splendidly acted and directed with extreme skill, as notable for what it omits as for what it includes. A poignant love story convincingly and beautifully told.

For A: **Excellent** For Y: **Very fine though mature** For C: **Beyond them**

Diamond Jim (Edward Arnold) (Univ.) Arnold gives notable characterization of Jim Brady, colorful figure of New York in gay nineties, super-salesman, railroad pioneer, sportsman, big spender, gourmand. Dramatic and romantic story of his career and eccentricities. Somewhat overdrawn and fictionalized.

For A: **Interesting** For Y: **Interesting** For C: **Little interest**

Hopalong Cassidy (Bill Boyd, Jas. Ellison) (Para) Mulford's book made into above-average western with more action than fidelity. Crooked, cattle-rustling foreman makes trouble between two ranches in order to steal from both. Heavy heroics and fine scenery. Some real character interest, for a change.

For A: **Depends on taste** For Y: **Good** For C: **Good if not too strong**

Jalna (Kay Johnson, Ian Hunter) (RKO) Intelligent realism in vivid picture of joys, woes and wranglings of large Canadian family in old homestead, dominated by erratic, vigorous, centenarian grandmother. Three romances cause trouble till one accidental death solves all. Real entertainment. Refreshingly lifelike.

For A: **Interesting** For Y: **Mature** For C: **Beyond them**

Thunder in the East (Charles Boyer, Merle Oberon) (U.A.) (British Prod.) Strong, tragic romance of true exotic quality, done with fine restraint, power and beauty. Loyal Japanese captain risks all, even his beloved wife, for victory. He wins great seafight, loses love, and calmly chooses suicide.

For A: **Fine of kind** For Y: **Mature** For C: **No**

Top Hat (Fred Astaire, Ginger Rogers) (RKO) Fast, clever society-farce-comedy, with lavish sets, music, superb dancing. Hilarious plot about true love nearly wrecked by mistaken identity. Comedy without slapstick, wit without wisecracks, deft sophistication without vulgarity, and notable role by Horton.

For A: **Excellent** For Y: **Excellent** For C: **If it interests**

Wiener Blut—Viennese Blood (German cast and dialog) German production, with better than average photography and sound quality. Portrays life of Johann Strauss, his melodies, and the cabal against Die Fledermans, 1870. Fun for Germans but English titles entirely inadequate for general interest in film.

For A: **Rather good** For Y: **No** For C: **No**

Reference Materials

* Contains good Reference List.

† Orders for items preceded by this mark and requests for information should be sent to the Department of Social Education, Witherspoon Building, Philadelphia. Order other materials from the Sales Agencies listed on page 32, except where otherwise indicated.

“Social Progress”—This magazine should be in the hands of all church leaders. Subscription price 25 cents a year, 5 copies sent to one address, \$1.00 a year. Please use subscription blank on page 32.

The Alcohol Problem

*The Junior and the Problem of Temperance—Junior Study Unit. Teacher's Edition 20 cents; Pupil's Edition 15 cents.

*A Presbyterian Program of Temperance Education—A guide to pastors and leaders. Free.

*Alcohol and the Liquor Problem—A worship and discussion program. 10 cents. Worship services printed separately, \$1.00 a hundred.

Alcohol, the Individual and Society—A two period study unit. Westminster Departmental Graded Quarterly for young people, October, November, December, 1934. Teacher's and Pupil's edition, 15 cents each.

*The Liquor Problem, Unit E—A study and discussion outline, 15 cents.

Tests—to be used with Unit E, 5 cents.

Have This Mind in You—A temperance worship service. 12 or more copies, 1 cent each.

One Year of Repeal—John Haynes Holmes. Reprinted from the Christian Century, 10 cents a copy, \$5.00 a hundred.

My Temperance Declaration—(A card to be signed), 2 cents each, 75 cents a hundred.

The Alcohol Problem—A Bibliography—free.

Motion Pictures

*How to Select and Judge Motion Pictures—Worth M. Tippy, 25 cents.

*Better Films Councils—Worth M. Tippy. A manual for leaders, 15 cents.

Declaration of Purpose (A card to be signed), 30 cents a hundred.

(These three may be ordered from the Federal Council of Churches, 105 East 22d Street, New York City.)

Our Movie Made Children—Henry James Forman. Macmillan, New York, 1933, \$2.50.

Peace

The Will to Peace—A Service of Worship and Remembrance. 12 or more copies, 1 cent each.

*Beyond War—A worship and study program, 10 cents.

Services of Worship for World Understanding and Peace—15 cents.

*Program Suggestions for World Peace—10 cents.

†The Churches and World Peace—Walter W. Van Kirk. Free, supply limited.

†Peace and International Relations—A Bibliography. Free.

My Personal Peace Pact—A declaration of purpose (a card to be signed), 2 cents each, 75 cents a hundred.

Race Relations

The Church and Race Relations, 4 cents.

Race Relations and World Peace, by Eliot Porter. Young People's Elective. Teacher's edition 15 cents; Pupil's edition 15 cents.

Social Relationships

*A Christian in His Home, by Eliot Porter (Problems of Marriage) Young People's Elective. Teacher's and Student's Edition, 15 cents each.

Social Relationships of Young People by Harry Emerson Stock. Young People's Elective. Teacher's Edition 20 cents; Pupil's Edition 15 cents. Ideals of Love and Marriage. 5 cents single copy; \$4 a hundred.

†Report of the Committee on Marriage, Divorce and Remarriage, adopted by the General Assembly of 1931. Free.

†Sex Education in the Home. Free.

†Keeping Fit. Free.

†A Bibliography on Education in Family Life, Marriage, Parenthood, and Young People's Relationships. (New) 10 cents.

Economic and Industrial Relationships

The Church and the Social Question, 4 cents.

Social Ideals of the Churches, 5 cents.

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